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RESEARCH ARTICLE

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NILDES ALENCAR LIMA: TO BE A PROFESSOR IN TIMES OF MILITARY REGIM

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ABSTRACT

This work aims to understand the educator profession at the time of the Brazilian Military Regime (1964-1985) through the memories of Nildes Lima Alencar. The work intends too to analyze the lived professor experiences through his professor condition, understanding her conceptions about education and educational practice, and unveiling the political interferences in the teaching practice of that educator. For this purpose, the lecture given by Professor Nildes at Ceara State University on September 9, 2016, was used as research main source. The self biography was used as the collect data method and was crossed with studies on education in the dictatorial period with the professor's narrative. It was noticed that the article's protagonist lived in a peculiar way the period, implementing an educational model against the educational model imposed by the Military Regime.

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INTRODUCTION

The subject on this work is teaching in Basic Education during the Military Regime's period (1964-1985) at Brazil. Basic Education was organized in two ways during this period. The first was a reflection of Law no. 4,024/1961, which, even before the Military Regime period (1964), remained in force until 1971. According to such legislation, the structure of education was divided into:

Pre-primary education, composed of nursery schools and kindergartens; Primary education, 4 years [...]; Secondary education, subdivided into two cycles: the gymnasium, 4 years, and the high school, 3 years, both comprising secondary education and technical education (industrial, agricultural, commercial and professor's training); Higher education (ROMANELLI, 2003, p. 181).

This structure of education remained until the educational reform legislation, in accordance with the ideological molds of the Military Regime, with Law No. 5,692/1971. From that year onwards, education in the country was thus structured:

First-degree education - 8 years long and a workload of 720 hours per year. It is intended for the training of children and pre-adolescents of 7 to 14 years of age. At this level there is the student mandatory presence at school. Secondary education - with 3 or 4 years of duration and a workload of 2200 hours, for courses of 3 years, and 2900 hours, for those of 4 years. It is intended for the training of adolescents (ROMANELLI, 2003, p. 238).

There was also, in that period, third-degree education, corresponding to higher education. The change in the teaching

structure of the legislation from 1961 to 1971 indicated a change in the education purpose from a citizen education to an education aimed at training for the labor market. This structure remained in place until the next major reform in education, which took place with Law No. 9,394/1996, which established the educational guidelines currently in force. These educational laws, mentioned above, serve as time marks for us to understand teaching during the period of the Military Regime since the structure of education and teaching practice was directly influenced by such legislation.

From these changes in the educational context, we moved on to the second stage as a teacher / in times of the Military Regime regarding his professional practice. With this consultation, we started to use on this theme, when we detected a website from the State University of Ceará (UECE) a presentation of a lecture given by professor Nildes Alencar Lima with the theme "Being a professor's during the military dictatorship"^[1] given on the 9th September 2016, promoted by the History, Memory, Society and Teaching Research Group, under the leadership of the teachers Fátima Maria Leitão Araújo and Isaíde Bandeira da Silva, professor of History at UECE. From then on, we awakened and encouraged to investigate the history and memory of education, taking as an incentive the biographical scraps of Professor Nildes Alencar Lima (LIMA, 2016; XAVIER; VASCONCELOS; XAVIER, 2018).

Nildes Alencar Lima: brief identification and educational background: Nildes Alencar Lima was born in Lavras da Mangabeira, Ceará, on 21 February 1934, at the Cajueiro farm, daughter of Idelfonso Rodrigues Lima and Laura de Alencar Lima (MACEDO, 2012). She moved to Fortaleza in the 1940s; in the capital of Ceará, her schooling was at the Externato São Vicente de Paulo, on 25 de Março Street, at the Primary School; at the Instituto de Educação do Ceará, at the Gymnasium and almost the entire Normal Course, having attended one semester at the Instituto Lourenço Filho (PINHEIRO, 2010). According to records in Pinheiro (2010), Nildes began her professor's career as a gymnastic student, teaching for the boys in the neighborhood, for a girl who worked as a maid and wanted to learn how to read and write and for a gentleman who was a civilian policeman. She began working in a formal educational institution at Christus College in 1956 when she had already completed the Normal Course. In 1963, the educator, together with some of her fellow professors at Christus College, set up a school called Instituto Educacional João XXIII, as reported by Pinheiro (2010). In 1967, the João XXIII School was closed and the following year the educator set up another institute, which became known as Escolinha (Educational Institute of Alencar) (PINHEIRO, 2010). During this same period, she entered the Pedagogy course at the Faculty of Philosophy of Ceará. In the 1970s, he worked at the Secretary of Education and, at the end of the decade, started to work at the recently created UECE. He presided over the Women's Movement for Amnesty (MFPA) at the same time.

In 2006, the philanthropic school Solidarity Operosidade Liberdade (SOL) was inaugurated, as the newspaper O Povo highlights, in the daily newspaper Cotidiano, dated April 25, 2016, with the title "Philanthropic school modifies community in hunting and fishing" (SEVERO, 2016). Nildes professor continues working in this same institution. About Nildes Alencar Lima, there are available on the Internet, on

the YouTube video platform, several television programs in which he participated, such as Memorial Viva, TV O Povo, the program Dialog and the program O Powder de Deus com Eugenia among others. These programs had as their central theme some theme about education, in which professor Nildes was interviewed.

In written production involving the professor, two books contain biographies about her. The first, by Raquel Dantas Pinheiro, *Semeada entre lágrimas: trajetória educacional de Nildes Alencar Lima*, de 2010, weaves a journalistic biography about the family and professional trajectory of the character in this study. Second, Dimas Macedo, *Lavrenses distinguished*, of 2012, gives a small biographical description of the professor, among the various characters considered illustrious by the authors from the Ceará municipality of Lavras da Mangabeira. Faced with a figure with extensive professional experience in the area of Education who, even today, continues to devote herself to her role as director of the SOL School (Solidarity Operosity Freedom), there are few academic works that address a life story as rich and vast as that of Professor Nildes Alencar. Thus, we decided to investigate the relationship of teaching during the period of the Military Regime in Brazil (1964-1985) with the autobiographical narratives of Nildes Alencar. Based on this problem, we list as a central question and specific questions, respectively: how does Professor Nildes Alencar narrate her experience as a teacher? What were the mishaps she faced during the dictatorial period in the exercise of her function? What were the ideologies that influenced her teaching practice? And how was the teacher's relationship with the dictatorial regime?

Based on these guiding questions, we established as a central objective for this article: to investigate the teaching practice of Professor Nildes Alencar during the period of the Military Regime (1964-1985). The specific objectives are: To understand the difficulties in exercising her function in this period; to identify the ideologies that influenced her teaching practice; and to identify the professor's relationship with the authoritarian context of the military government of 1964-1985 (VASCONCELOS, 2014).

To achieve these objectives, we did a historiographic, qualitative, applied, explanatory approach research in a biographical case study. As primary sources, we used the videos of the lecture given by Professor Nildes Alencar Lima at the UECE in 2016, which had as its theme "Being a professor's in times of military regime". As a collection methodology, we used autobiographical narratives and the methodology of data analysis. We used content analysis, dialoguing with the literature on education in the Military Regime.

Teaching practices: theoretical and systemic aspects

Some significant questions about teaching practices that are part of this article were inspired by Maurice Tardif, a professor, and researcher who has been internationally outstanding in teaching since the 1990s, contributing to a vast academic production, participating in research groups in Brazil and fostering important reflections. In his book *Teacher knowledge and professional training*, the author makes a strong criticism of the traditional conceptions that perceive the professor as a simple reproducer of dominant power structures,

emphasizing that this vision does not take into account the autonomy of the teacher and his knowledge. The author explains:

A professor by profession is not only someone who applies knowledge produced by others, he is not only an agent determined by social mechanisms: he is an actor in the strong sense of the term, that is, a subject who assumes his practice from the meanings he gives himself, a subject who has the knowledge and know-how to do from his activity and from which he structures and guides him (TARDIF, 2000, p. 115).

Thus, we observe the importance of valuing professor's knowledge and respecting their autonomy, deconstructing the idea that the professor is a mere reproducer of knowledge. Tardif argues that there is a set of knowledge that underpins professors training and practice: "Teaching knowledge can be defined as plural knowledge, formed by the amalgamation, more or less coherent, of knowledge from professional training and disciplinary, curricular and experiential knowledge" (TARDIF, 2002, p. 36). This knowledge is constructed from various sources. The knowledge coming from professional training is achieved in teacher training institutions; the disciplinary knowledge is acquired in the various disciplines offered by universities; the curricula are obtained from the discourses, objectives, contents, and methods that the school programs present and apply in the teaching institutions; the experiential knowledge, finally, is that generated by teachers' practice, which, in this article, will be the basis for the understanding of the structural influences on the teaching practice of Professor Nildes. We call the period of Brazilian history that began in 1964 and ended in 1985, characterized by the restriction of civil and political rights and the use of violence by the State, the Military Regime (CARVALHO, 2002). Ghiraldelli Júnior (2001) points out that power was not only exercised by the military, but also by the pact between the military and civilian technobureaucracy with the national bourgeoisie and multinational companies. In educational terms, the period was guided "[...] by repression, privatization of teaching, exclusion of a good portion of the popular classes from good quality elementary education, the institutionalization of vocational education, pedagogical technician and demobilization of the teaching profession" (GHIRALDELLI JÚNIOR, 2001, p. 163).

Based on the conceptions of these authors, in this study, we seek to work on the relationship between Nildes Alencar's teaching practice and the context presented by these authors about the military regime period in Brazil in the second half of the 20th century. And, in this work, we present the teaching practice of Professor Nildes Alencar at a time of increasing political authoritarianism about education and teaching practice. In this way, it is in line with the perspective of producing a collective memory from the narratives of Professor Nildes, especially from a lecture given at the Universidade Estadual do Ceará (UECE) in the year 2016, through which Nildes brings to light the reminiscences of teaching practices in the military regime period in Brazil encompassing the social and political context. In our research context, we take into account that the social environment in which the lecture was registered in the academic environment, since such an event took place at UECE, focused on the academic public. The political context of the

lecture was the year 2016 when the then president of the republic Dilma Rousseff had already been prevented from attending, being then replaced by her vice-president, Michel Temer. The theme of the lecture was "Being a professor in times of military rule", which dealt with the authoritarian and anti-democratic way in which the 1964 Coup was established. Thus, we understand that the theme was debated in a period in which democracy in Brazil was threatened, due to its political conjuncture, resembling the present moment of the lecture, of increasing authoritarianism and anti-democratic actions by the judiciary and legislative powers. The rules of rhetoric that we understand from Le Goff (1990) comprise precisely the oral narrative recorded by Nildes Alencar. This narrative had an autobiographical character since the professor narrated her personal experiences, her perspectives on the theme of the lecture. Thus, this record is of great value in the production of documents that reflect on the education of Ceará in the period highlighted.

Presentation and discussion of data

Starting from Ms. Nildes' speech, we tried to analyze the following topics: her experiences as a professor, her conceptions about education and educational practice, and the possible interferences of the Military Regime in the field of Education in her teaching practice. It is important to emphasize that the lecture was divided into two moments. The first was to give the professor's speech on the subject, of an expository character, and the second was a Sabbath with the audience present. We will use only the first part of the lecture in this research since it is very evident the character of the testimony of her speech, which made it possible to meet the objectives of this study. Taking the above criteria into consideration, let us begin to understand the teaching experiences of Professor Nildes Alencar. According to her speech in the lecture, the teacher, from the 1960s on, worked totally in private schools, highlighting the John XXIII Institute, where she was director. She has more than 40 years of experience in the field of Education. We can infer that she worked in Primary Education based on elements of her speech. The professor narrated about one of the main support instruments of her teaching practice, the *Professor's Book*: one of the main themes discussed in the lecture. She even used it as a way of training other professors who worked in her institute. She explained that this material was the first school curriculum in Ceará education, dated 1963.

About the *Professor's Book*, Melo explains:

[...] from the advisor directed by Luiza Teodoro came the 'professor's Book' with a clear influence not only of Christian solidarity, as previously stated but also of Freirean pedagogy and of Piaget, brought to Ceará by Professor Lauro de Oliveira Lima, the first person who began to make Piaget pedagogical. The 'Professor's Book' was a pedagogical proposal elaborated in a climate of indecision and conflict between the advances of popular nationalism and conservative nationalism expressed in the local government in the person of Virgílio Távora and its ambiguities and adaptations (MELO, 2006, p. 38).

We note a convergence between the information narrated by Professor Nildes with the characterization of Melo (2006). The professor even cited Lauro de Oliveira Lima as one of the main educators in the state of Ceará. From her speech, we

understand that the Professor's Book was one of the main influences to guide her teaching practice. It is worth noting that the document was collected shortly after, due to the Military Coup. However, the professor was able to use it in her educational institute, thus showing a divergence between the model of teaching and education proposed by the military government and the model used by Nildes in the school that she directed and taught. Following the analysis, the professor made a broad speech regarding her conceptions about Education, including a rich reflection between Education and History. For her, History is "[...] the record of things that are lived". It is worth mentioning that she classifies her testimony as Life History. This vision of the professor denotes a broader conception of the field of History, as we understand that this record of things that are lived corresponds to the sources that the historian uses in the construction of historical knowledge, which converges with our vision of History, in line with the perspective of the History of Bloch (2001). The contribution of his knowledge to the History of Education in Ceará is another highlight. For the professor, this field is essentially lived by schools and professors. Thus, the teaching profession works especially in proposing changes. The conception exposed by the professor is in line with that of Saviani (2007) about the field of the History of Education. The level of awareness of the teacher about the importance of History and also of the History of Education, as an instrument of reflection and transformation, calls our attention. We can understand that, for the professor, Education is an element of chance in society, and this change is mainly for the poor, needy and marginalized child, as well as for her family and the environment in which she lives. The elements of "growth" and "dignity" are the basis that guides this change, according to her speech. Adding to this perspective, the professor contextualizes the 1960's in the field of Education. She describes the feeling of belonging to personal dignity, family, people, and homeland in the 1960s, an ideology that was most forceful at the time. She emphasized that in that same decade there was the awakening of the consciousness of the devaluation of teaching.

According to her, the "chair" of a professor was sold or hereditarily passed. She emphasized the issue of social respect for her role, symbolically through the callbook, but there was no appreciation of wages or awareness of low wages. She stated that most were professors lay. She criticized Law No. 4,024/1961, arguing that it gave no security and no appreciation to professors. She criticized Brazil's rapprochement with the United States regarding the agreements in the context of the Cold War, scoring each country with its cultures, traditions, values, criteria, etc., which later influenced the reforms in the field of Education by the military. From this, we infer that their ideas about education and teaching diverged from the models brought by the military regime. She informed us about the alignment in education between Brazil and the United States and how this alignment affected Brazilian education. Her vision converges with what authors like Ghiraldelli Júnior (2001) and Romanelli (2003) narrate about Brazilian education in this period. Unlike Professor Melo (2006) on the influences of the professor's Book, Ms. Nildes explained that the document had been "[...] an initial experience of a Pedagogy of Reflection. The Pedagogy of Reflection was influenced by Catholic Action, a movement of the Catholic Church that had as its method of action: see, judge, and act, according to the professor. Catholic Action, according to Saviani (2015, p.

59), was an "[...] organ designed to bring together lay people who would play the role of the intellectual elite of Catholic restoration".

Here we see the influence of the Catholic movements of the 1960s on the teaching practice of Professor Nildes. She even narrated about this context with the participation of social movements led by the Catholic Student Youth (JEC), Catholic University Youth (JUC), and Catholic Youth Workers (JOC). Other movements were mentioned by the educator, such as the High School Education and Culture Centre (CLEC) of the Liceu do Ceará, the National Union of Students (UNE), the teachers of the municipal and state schools, the Federal University, the Brazilian Bar Association (OAB), among others. These organized movements, according to the professor, have made possible demands for improvements in Education. Once again, the lecturer highlighted the movement of social organizations that were active in that period against the oppression and political censorship that they suffered during the period of the Dictatorship. This shows that the professor, in the lecture, provided support to such groups for the improvement of Education. And this conception of Education differs from that brought by the authoritarian regime. We now begin the third and final part of the analysis, which deals with the interference of the Civil-Military Regime on the teaching practice of Nildes. She contextualized this period in its various aspects. We highlight the suppression of pedagogical publications and the prohibition of the Professor's Book. She criticized the changes in teaching methods, from be-á-bá to globalized methods, without adequate training.

In Brazil, the Brazilian Literacy Movement (Mobral) was implemented in 1967, which was "[...] an instrument specific to the dictatorship, imposed and implemented and structured throughout the country without consulting society in its proposal and planning strategies" (FREITAS; BICCAS, 2009, p. 249). The authors emphasize that the program did not have a preparation of the professionals, which was aimed at a developmentalism, without a critical reflection of its contents. Professor Nildes pointed out in the lecture the Mobral as a failure in the student's literacy work. For the educator, the thought of the military for Education was "[...] of manipulation, of dominion, of you not thinking, it is of you following the booklet that was given". The intervention in Education was perceived by the professor through the fall in the performance of students, who spent the year without knowing how to read, which made possible the construction of functional illiterates. Here, once again, we perceive the model of educational practice thought and developed by the teacher, which differed from the models proposed by the military government. These were some of the consequences of the Military Regime (1964-1985) in Education listed by the professor: increased school deficit, political patronage, diversion of public funds from public schools to private schools through scholarships, among others. The resistance of professors was, according to her, "[...] not speaking of the military regime, nor saying that it was good or bad, it did not exist, but we spoke of the need to work the student [...]; on the sly, the professors followed the student demonstrations" (NILDES ALENCAR). We point out that, at the time of the military regime, the educator worked in her John XXIII Institute, where she used the Professor's Book for the formation of educators, applying her teaching proposals. The institute managed to pass through censorship, possibly

through the experience of the teacher with the most traditional teaching institution, according to her. This allows us to infer that the educator, even using educational procedures censored by the military government, managed to go through this censorship.

Conclusions

We came to the conclusion of this work revisiting the initial objectives, which is to understand the professor profession during the period of the Military Regime (1964-1985) through the memories of Professor Nildes Alencar Lima. Through her speech, she highlights her career of over 40 years spent in private education. She emphasizes that the profession is an agent of change, for promoting changes in society. The values defended by the professor for teaching focus on the growth and dignity of the student before the society in which both are inserted. In addition, the Professor's Book was of great importance both in the ideological field and in the teaching practice of Professor Nildes. This document was used by the professor, even when it was banned in 1964 because it brought together values that met the ideological perspectives of the military regime. It is also worth mentioning the influence of what Professor Nildes called Pedagogy of Reflection, based on the following principles: see, judge, and act. This pedagogy was remarkable in her speech. Thus, even with the changes imposed by the dictatorial regime, we conclude that Professor Nildes opposed the government guidelines for Education by maintaining the Professor's Book in her teaching institution, even though such material was collected from 1964 onwards. According to her, the school she ran and taught was not censored by the military regime. Thus, Professor Nildes was an important character of resistance to the military regime imposed in 1964.

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